

The seconde
booke of Tertullian
unto his wyf, trans-
lated into Englyshe,
wher is cōteined most
godly cōsel how those
that be vnmarrped, may
chose vnto them selves
godly companyous, and
so to liue quyerly in this
world and blessedlye in
the worlde to come.

Let wedlocke be had in
pryce in all poyntes, and let
the Chācer be vndeisled, for
whore keepers and aduocates
are goddys wyl wygge. Heb. 13.



✠ To the chri-
stian Reader, John Hoper
wytheth grace & knowledge
in the Lorde.

The more of impo-
taunce & weyghte
the mater is, a mā
takethe in hande:
with the more cir-
cumspectyon and
advised counsel he shoulde begyn
the same: lest the thyng lyghtly &
vnadvisedly begon, myght eyther
constrayne the autour with shame
to leaue, and forsake bitterlye hys
facte, eyther with anxite and tro-
ble of mynde to perseuer and con-
tynewe in the same. Therefore it
was wysely counceled by wyse
men when they sayed: before thou
begynne any thyng aske counsell,
and then put the thyng counselled
A.ii. byon

bpō in fact. With this maketh al-
so that elegant & wyse pꝛouerbe,
Dimidium facti qui bene cepit, habet.

That is to say, he hath halfe eded
his purpose, & begineth wel. But
in the lyfe of manne what is moze
waightie, graue, excellent, or wā-
teth moze circumspection, good
counsel, earnest pꝛater vnto god the
Matrimonye. What and thou
shouldest begyn it vnwyllye, and
vngodly: how many inconueniēce
and troubles shoulde there folow.
I leaue y nōmbꝛe of testymonies,
and examples, and comende the
vnto experyence. We see daylye
moſte petifull and lamentable ali-
enations, and separacions not on-
lye of the mynde but lyke wyse of
the bodye, by meanes as well of
frowardnes and moꝛoſyte of con-
dicions as of filthy adulterye, and
vnlawful diuorcementes. To suc-
cour and helpe so great euellies in
the

the begynnyng of matrymonye
required counsell, and not suche as
perswadeth & cōpelleth the moost
part of persons to marye for fond,
fleschely, or auaricious affection:
but holye, iuste, prudent and well
aproued counsell that teacheth at
the begynnyng to beholde wyself
the condicions of hym or her that
is wyshed for in Mariage: and so
in tyme wyth wysedome take, or
leauē, him or her accordigly, with
tyme aduised vpon: And then ap-
poynte hym selfe (yf anye thyng
shulde happen after the Mariage
contrarie to hys expectacyon and
hope that he or she had of others
helthe, maners, or condicions, that
breaketh not afterward matrimo-
nie) with patience, and tollerance
to beare them, vntil death separat
the one from the other, or God re-
dresse and amende the faultes and
maners to be redressed and a-
mended

mended. But befoze man oz womā
marie, this is requisite to be done
that euery one and of euerye sexe
and kinde examine him selfe whe-
ther he can with a good conscience
lyue sole and vnmarrēd oz not. Yf
he can, it is the mynde of the holy
ghost and of sayncte Paule that
he so remayne in purite, & cleane
of life in body and soule to y glozy
of God. i. Cor. vii and the commo-
dities of this trewe and vnfained
chastite be infinite and wōderful,
but not geuē to all men. And great
hede muste be taken here, lest vn-
der the pretext, and name of chaste
and sole lyfe lye hyd most damna-
ble hordome and adulteri. In case
thou be gyltī and fyndest in thy
selfe the daunger of adulstion, and
burnynge of concupysence it is the
cōmaundement of God thou marry
t. Cor. vii. Wyth this commaunde-
ment no man can dyspence, noz no
bowe

power of what efficacy, strength,
or estimaciō so euer it be: for obe-
dience vnto the commaundement
is better then al the bowes, or sa-
crifice of the lawe.

And when thou hast thus aduise-
dly apoynted thy selfe to mary-
age see thou first chose thy make
or companiō, before thou lone, lest
thou happen to be deceaued with
blinde loue which suddenly entred,
and suddenly perissheth agayne.

Measure not thy chose, from ry-
thes, beuotie, age, parentaige, or
from suche like: but from vertue,
godlynesse, wit, discreacion, & trac-
tablenesse of condicions. The first
condicions be not to be refused in
case they be well placed in a man
or woman that hath them with y
feare of God, where that lacketh:
they be better refused, then taken.
And because we may be deceaued
vnder the shewe of vertue and hap-

pen vpon a woman of frowarde
cōditions and troublous, whē we
thynke our selues best bestowed:
and also the woman many tymes
hoping to haue matcht with an ho
nest man, where as she afterward
findeth her selfe bitterly Deceaued:
farther bothe manne and woman
manye tymes are charged and in
Daunger to loue the rich, the faire,
and so prefer them before y good
and vertuous. The fyrst election &
begynning of Matrymony ought
to be frome prayer, in the whiche
suche as woulde marie shuld aske
of God, a godly companyon from
whom onely it is gyuen Prouer.
After diligente prayer shoulde be
like inquisition of what fayth the
partye is that is desyred in Ma
trymonye: for as dyuersetye of
religyon betwene one man and
hys wyfe is dangerous, so is it
forbydden by God Deut. vii. Jos.
xxiii,

xxiii. Therfore Abraham the father
of the faythfulles bounde his ser-
uaunte by an othe that he shoulde
not take any of the daughters of
Canaan for hys sonne Isaac. And
Isaac commaundeth Jacob hys
sonne to beware of þe same Gene.
xxviii. The contempte and violact
on of thys comaundemēt brought
the children of Israel into greate
daunger Judic.iii. And Salomō
the kynge into Idolatrye.iii.Reg.
xi. Therfore saynt Paule saythe
i.Cor.vii. That it is lawfull to mar-
rye whom we wyl, so it be in the
Lord, as it neuer can be where as
the persone to be Maryed abhor-
reth (as saynt Ambrose sayth) the
auntoure of Matrimonye. It is
not ynoughe for the man or þe wo-
man, that wyl mary, to chose such
a one as beareth þe name of Christ,
but he or she must diligently serch
what the practyse and obedyence
A.b. of

of hys cōuersation is to the name
of Ch�istianite. And when suche a
one is founde, then chose and loue
honestlye, seke wyth the counsel of
thy wise frendes, and neglecte not
the suffragies, nor consente of the
parentes and frendes of the per-
sone thou sekest: and commende
then, all the successe to God, and
desyre hys wyll to be done. Thys
is the onely way to begynne Ma-
trimony if it shal euer prosper wel
But out alas howe farre be men
nowe adayes from thys maner of
waye towarde mariage. This is
now accompted folyshnes and sus-
persticion. And in y place of these
vertues is entred many vnlawful
and vngodlye meanes, some bye &
and sell theyr childzen: yea from y
cradell and maketh mariages be-
twene those, that hath not the vse
of reason to iudge what maryage
is. Another sozt seketh howe with
Rat:

flattery, collusion, defraude, & gile:
yea by the meanes of haudes and
vnhoneſt perſones alure the ſonne
and daughter to a contracte wyth
oute the knowledge, aduylſe, and
conſent of the parentes, and thyn-
keth it good ynough ſo they agre
wythin them ſelues. Another ſort
wher as they ſe, the mairage they
couet to be aboue theyꝝ reach they
ſolicitare theyꝝ frendes letters
and boꝛoweth, many an honeſt cō-
mēdacion in their maſters oꝝ frē-
des letters whiche they neuer pay
after, to the perſon that honeſt cō-
mendacions pertayneth. I do not
condemne noꝝ diſallowe þꝛ repoꝛte
and lawde of an honeſt mā oꝝ wo-
man, noꝝ thynke it not againſt the
woꝛde to make mencion trewly of
the perſones vertue and faculties
that is wiſhed foꝛ in matrymony,
as Abrahams ſeruaunte dyd, ſo it
be done trewly & without fraude.

But

But in case the commendacions & good will of the suter can not preuaile, I would not that the commaundemente of anye frende that I weth for an other, shoulde forse or compell the free parson agaynst his or her will. Neither where as this meanes can auayle, with torture or compulsion of perswasio to constrayne or induse the vnmind, and euil fēced minde, of him, or her that of it selfe for vertue coulde no way admitte suche a cōsunction and matrimonie. If it be wel begon the lordē wil prosper it in grace and goodnes. If the contrarye, he wil sure at lengthe punishe it, as it is to be seene how the whole worlde for violating of matrimonie was drouned, Sodome burnt. Amonge other faultes and crymes that brought the children of Israel into Captiuite the lesse was not the breakynge of Mariage:

age: But it is not ynoughe to be-
gynne Matrimony iustlye, it must
so contynewe, and ende, if it be of
God. This shall be donne, incase
boothe, feare the Lorde, and eche
knowe his duetie to the other. And
to thende it may the better and so-
ner be put in experience, it shal not
be a lost labour al together for the
christiane reader to see the godlye
writynge of this olde and graue
wyter Tertulliane that here liued
for. 1340. yitheng. This seconde
booke to his wife, befoze foure ye-
res past, I translated at the desyre
of a godlye frende of myne, beyng
bothe then, in a straunge countrie.
And when I had Done in the trans-
lation, I commended vnto hym
the iudgment therof: so that with
his labours and myne he sende it
into London to a godlye, and ver-
tuous widowe his mother by the
lawe, who thankefullye toke it for
the

the tyme of her lyfe . And sithens
her departure the godly man hath
geuen the same godlye counsell to
others that be vnmarried . And
now wishyng good to al, thzough
this realme that he cannot
speake withal, thought
it good to commit the
same (for a farther
vse therof) to
the prynte.

Prayinge god, that it maye do as
muche good to all vnmarried,
& married persones, as bothe
he, and I most hartely
praye for, in the
Lorde. Amen.

(; ;)

(?)

A letter direc=
ted, vnto a certayne godlye
and vertuous wyddowe of
London, wyrtten by the
husband of a Daugh
ter of hers.

Ryghe wourthyppa
ful, and intierly bea
loued mother, with
moste erneste, and
hartie desire, I be
sech oure heuenlye
father, almightie God, for to en
crease the knowledge of his deare
sonne, our sauiour Iesus Chryste,
in you. And thowwe hys holy spy
ryt the trewe comforter, for to as
syst and comfort you, in thys your
present heuynesse, for the departig
of my good father your husband,
and to counsell you what is beste
for

for you to do, in the estate that ye
be now in. &c. For, as for my com-
forte, or counsell specyallye, which
ye desyred to haue, is ouer slender,
for to do you anye greate good, in
so waightye a matter.

Neuer thelesse good mother,
oute of the loue that I do beare
vnto your soule healthe specyally,
and consyderynge howe muche I
am bounde vnto you. Firste for gi-
uynge of youre consente, that I
myght mary your doughter, my
beloued wyfe. Then for the greate
kynndenesse (to your greate coste, &
charge) that ye haue shewed vs
two, in the keping, and ouerseinge
of oure sonne, in our absence, and
for manyfolde other benefytes,
and pleasure donne vnto vs, by
oure good father your husbande,
and you, at diuers. times besydes:
I haue caused a good frende of
myne here, mayster John Hoper,
for

for to traunslate any wyke out
in to Englyshe, a lytle treatyse
compiled in latten by that very
chrysten and godly doctor, Ter-
culian (a Martyr also of Iesus
Christe, as some do wyte) now
aboute .xiii. hundred and lxxx.
yeares agonne. And so muche
the soner, haue I sente you the
saide treatyse, rather then anye
other thyng, gathered after
myne owne mynde, oute of the
holy scriptures: because that no
man should dyue you, from the
folowing of the same, as from
a new found doctryne, denyed
but yester day, out of some fonde
fellowes brayne. For y is one,
of the caylacrons, where with
the dyuell goeth aboute, for to
let the goynge forwarde, of the
berytie manye tymes: even for
to moue mento beleue, that the
olde truth, is the new learning,

B. I.

yea

yea newe fangled heresy, and I
wote neate what.

The occasyon why I haue
nowe sente you, this aforesaide
treatyse, called the seconde boke
of Tertulian, vnto hye wyfe:
And not rather translated hye
fyrste boke, in whiche he instruc-
teth hye wyfe, howe she shoulde
behaue herselfe, and order her
lyuing after hye death: Is that
in his sayde fyrste boke or trea-
tysse, he exhorteth her, for to con-
tynewe, styll a widdowe in any
wise: yea and t hat requireth he,
of her so earnestely, & so straigh-
tely, t hat he (but in þ no doubt
he erryd greatly) semeth plainly
to affirme, and to go aboute, to
make her beleue, that yf she ma-
ryed againe with any man, she
shoulde commyt synne. But here
in thys other treatyse, he semeth
after my mynde, rather by decla-
ring

ryngge vnto her, what maner of
 husbande, yf she shoulde chose to
 her (to say none other, but a be-
 ry Christen and godly person) if
 that after she were once free, fro
 the yoke of matrimony, she had
 not the gyfte of god, to folowe
 S. Paules counsell, whiche is:
 to abyde styl vnnaried, and not
 to seke another husbande, yf she
 wer once losyd from one, and
 not in daunger of fornicacion,
 thoro the burning incontinen-
 cye of the corruptyble fleshe.

But now I doubte not, but
 that if some mā, shuld heare this
 saide treatise reade vnto you: he
 woulde saye by and by: what
 madde sole sente this boke vnto
 you, as a thyng that ye shoulde
 folow. &c. This exhortacion ser-
 ued, for the christen women of
 Tertulians tyme, when they in-
 habytred the whole world ouer,

Husban-
 des, chris-
 ten wivs
 gens or
 widdow
 es might
 in no wise
 take, w
 oute the
 great of-
 fence and
 contempre
 of all-
 mightie
 god: teac-
 che and i-
 struct
 her what
 maner of
 &c.

here and there, amongst the infideles and heathen, and for suche as do dwell amongst the Turckes and Jewes, now in our dayes: And not for any Virgins or widdowes, in oure kinges grace hys realme, where as be none other to take, but onely chzisten, if a woman wyl mary, any man at all. That is truth in dede, yf all men were trew chzisten, that beare the holy name of Chzyste. But oure sauoure hym selfe saythe Math. vii. Entre in at the strayte gate for wyde is the gate, and brode is the waye that leadeth to distruccyon, and many therbe which go in thereat. But strayght is the gate, and narrow is the waye whych leadeth vnto lyfe: and fewe therebe that fynde it. Itē: not euery one that saith vnto me, Lord, Lord, shall entre into the kyngdome of heauen

heauen: but he that doth the will
of my father, whiche is in hea-
uen. And saynt Paule, speaking
of the false chryſten, I meane
ſuch, as be but chryſten in name
only. Unto Titus. i. Saith: they
professe that they knowe God
(wyth theyr mouthe, & by theyr
outwarde vse, of the sacramen-
tes and ceremonies, the Apostle
meaneth no doubt) but wyth
theyr dedes they denye him: In
as muche as they bee abominable
lyuers, and not obediēt vnto
goddes worde, but reprobate
persones, as touching any good
woorkes. It is good to thincke
then, that the man of God, Ter-
tullia, toke ſuch for no better, the
the heathen: Specyally ſeyuge
that hys mayſter, and Lord Je-
ſus Chriſt, ſayth further, that at
the laſte daye, he wyll ſaye vnto
ſuch, chryſten diſciples of hys: de

parte from me, all ye that worke
Iniquitie: I knowe you not. ac.
Mat. vii. And who I pray you,
shoulde better knowe, who bee
the trewe chrysten, and chrystes
Disciples in dede, then our saui-
our Iesus himsele: which saith
Joh. viii. If ye shal abyde in my
worde, then shall ye be my disci-
ples in dede. Item. Joh. xv. He
that abideth in me, and I i him,
bryngeth fourthe muche fruite.
ac. Then they that bryng forth,
no frutes of rightousnes at al:
but lie still lyke swyne, wallow-
ing in theyr voluptuousnes, or
els lyke cruell dogges, do barke
at, and persecute the trewe doc-
tryne of Chryste, whyche they
knowe not, bee none of chrystes
Discyple, and therfore, no trewe
chryste: but heathē, & worse then
infidels, in the syght of almighty
god. Yea, and so bee all suche
to

to, as do continuallye ityll from
day to day, walke or lye, in their
fornication, adulterie, dronken-
nesse, glotonye, extortion, intol-
erable vsurie, inordinat coue-
tousnesse, blynde superstici-
on, and wiked Idolatrye, wyth
suche lyke vyces, as S. Paule
sayth. i. Cor. vi. and Ephe. v. For
why shulde they els, be cast oute
of the company, or communion,
of al chrysten men. In token that
they haue no parte i the gospel,
nor of the kingdome of Chryste,
except they amende: Saynet
Paule, when he went so earnestly
aboute, to dzyue the chrysten
people amongst the Corynthi-
ans, from the vsing of the Ido-
latrye, & other vyces of the gen-
tyles there: what ment he when
he sayde. i. Cor. x. I woulde not
haue you ygnoraunte bryethren
that our fathers wer al of them

under the cloude, & al passed ro-
row the sea, & al of the wer bap-
tised into Moyses, in the cloude, &
in the sea, & al did eate one, & the
same spiritual meate, and al did
drynke one spirituall drinke. &c.
What shuld the Apostle meane,
by all these wordes I say: but
that suche of those fathers, as
were afterwarde noughty fell
from God, vnto lust, and synne,
and tempted and prouoked god,
vnto wrathe and vengeaunce in
the wyldernesse, were neuer the
better in the sighte of him, for y
they had before sene and felt, so
many of his greate miracles, or
wonderfull dedes, nor for that
they had ben partakers, of so
many, of his holy signes and sa-
cramentes. Now that this was
S. Paules meanynge, aperyth
playnly, by that he sayth by and
by after the afore aleaged wor-
des

des: out in manye of them, God
had no pleasure. And that same
the Apostle proueth, by that the
Lorde did after ward, punishe a
plage the so greuously & ofte, in
the wilderneſſe. For they were
ouerthrowe in the wilderneſſe,
ſaythe S. Paule. i. Cor. x. And
then he goeth fourthe there, to
his purpose and ſayth: but theſe
are examples vnto vs: that we
ſhould not luſte after euil thin-
ges, as they luſted: nor be wor-
ſhippers of Images, as ſome of
the (he meaneth the forefathers
of the Jewes, that prouoked
God in the wylderneſſe) were:
And ſo fourth, as ye may reade
there, at your leaſure. And at the
the laſte, Sainct Paule concludeth
thus: al theſe thinges hap-
pened vnto them, for figures (or
examples, as he mighte ſaye) &
were wyitten for our warning,

B.b.

vpon

upon whome the endes of the
worlde are come upon. Euen as
thoughe he would saye. It shall
nothyng auayle you, O ye chris-
ten amongst the Corinthians,
that ye once receaued the spirite
of God, at your baptysme, that
ye come ofte to praye together,
and synge psalmes in the com-
men assēbles, nor that ye do ofte
receaue the sacrament of Chri-
stes bodye and bloude &c. As o-
ther good christen do: Excepte
that ye do followe youre profes-
sion in dede, continue in the spi-
ryt and feare of the lord, auoy-
dunge all deadly synne, and the
wicked wourthypping of Ima-
ges, that is vsed, amongst your
neighbours and familiers the
gentyles there, at Corinth. &c.
And by thys good mother is it
easy, to applye this aforesayde
saying of saint Paule: vnto our
corrupte

corrupte tyme (of whiche no
doubte, the holy goste shewed
before hande.ii. Timo.iii.) And
to esteeme those persons, no trew
chrystians, whiche do perseuer
wythoute all repentaunce and a
mendment, in all maner of vice,
and abominacions, of y world.
For Saynt James saythe that
the pure and vndefiled religion,
before god, and the father, is, to
visit the fatherlesse and wyd-
owes, in theyr afflyccion (by
these two good workes of mer-
cy, he vnderstandeth the walkig,
in all other good dedes, ye may
bee sure) and to kepe hym selfe,
vnsported of the world. That is:
to beware, that he defile not hye
soule, nor body nother, with the
couetousnes, extorsio, adultery,
fornicacion, Idolatrye, or suche
lyke abomynacions, whiche the
worlde commonlye sayth or ca-
mpt-

mytteth.

But to retorne somewhat a-
gayne, vnto my purpose: please
it you to vnderstande good mo-
ther, that whereas ye shall here-
after fynde, certaine annotaciōs
in the mergent, of this treatyse,
the same I made my selfe, with
out master Hopers knowledge:
(but y^e faithfull, may sone iudge,
whyther they be trewe or no) if
they wyl confer the same, wyth
the righte touche stone, the holy
scriptures. This I wright for
none other intent, but that, if the
same annotacions do not lyke
you, ye should not put y^e blame in
master Hoper, who knoweth
not yet of them. And as for the
notes that I haue made here &
there concernynge the Sacra-
ment, I am sure that ye woulde
not be offended wyth them, yf
ye had rede the same doctors
mynde,

mynde, in other places of hys
woorkes: Because þ by þ same,
he dothe manifestly declare,
that he was of the ryghte opy-
nyon in the sayde Sacramente.
For in hys fyrste boke agaynste
the heretyke Marcion, who
dyd saye that all the thinges of
thys world wer vncleane (but
other more dampnable heresies
then that dyd he stiffely defend)
he sayth these wordes folowig:
Christ dyd not reproue breade,
by whyche he dyd represent his
bodye. And in hys fourthe boke
where he confuteth the sayde a-
bominable heretyke, for saying
þ our sauoure Jesus, had but a
phātaſtical body: he is yet more
playne, and sayth thus: Christe
toke breade, distributed þ same
vnto hys discyples, and made
it his bodye, sayinge: this is my
bodye. That is to say, a figure
of

Tertullian
answering
of þ holy
sacrament
of Christi-
ties body
& bludde

of my bodye . But that had ben
no figure thereof, except that he
had had a verie bodye . For a
vaine thing, which is but a phā
tasy, can receaue no figure. Or
els if he dyd therfore make
bzeade hys bodye , because that
he lacked a trewe bodye: Then
shoud he haue deliuered bzead,
for vs. And that had made for
the vanytye of Marcyon, that
bzeade had bē crucyfyed. Hether
to are Certulians wordes: by
the whych ye may playnely per
ceauē, that he beleued not (as ſ
Papyſtes do) that the bzeade of
the Sacrament, was the verie
body of Chryſte Really, no, but
figuratiuely, or i a miſtery. And
for the better vnderſtanding of
the whole treatyſe folowynge
(because that mayſter John Ho
per did it not) I haue translated
the prologe into the ſame, here
my

my seife symplye, and as wel as
I can. But now I make an end,
to trouble you good mother, w
thys my rude wytyng: because
ye shoulde the soner reade
here now, wholy Tertu
lians owne mynde, of
the foresayd mat
ter. &c. The grace
of oure Lorde
Jesus
Chryste, be euer more
wyth you. A
M E N.

)r(

(r)

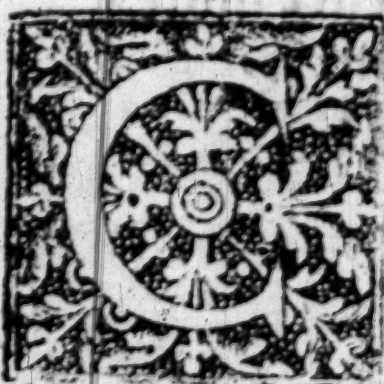
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The Prologe

and Arguemente, of this
booke, made in Latin by maister
beatus Rhenamus, a learned
man of Schleckstadt, nygh vn-
to Strasburge in Germany.

Anno Domi. 1521. and
pꝛynted in Eng-
lysh. An. 1550.



Certayne chri-
sten women (and
speciallye suche,
as were ryche or
wealthy) when
theyr husbandes
were deade, thoroowe ambition
and bayne gloꝛye, dyd marye
wth the gentyls afterwarde,
because they were ashamed of
chrysten men, as personnes of a
lowe degre, and of smale sub-
stance.

staunce. for in those dayes, the
heathē had al þ wealth, & highe
power in their handes. They
did raigne, bare rule, and had all
the dominion alone. The pooze
chrysten lyued then wyth oute
all maner of office, or authory-
tye, in the comune wealth: ly-
ued, yea rather laye hyd, & wer
al onelye knowen, by theyr mo-
destyousnesse, and sobze lyuynge.
Wherefore when Tertulyan saw
this vnsemye example, of the
wyddowes, whiche so dyd mar-
ry againe, he in this latter boke,
going aboute for to warne hyr
owne wife of that incōuenience,
intreateth of those women, that
roke vnto theyr husbandes, gen-
tles: declarynge also playnely,
þ in so doyng, they dyd wicked-
lye, & al agaynst S. Pauls sen-
tence, with þ which they defen-
C. i. Ded

ded they? dede. By and by after
he doth rehearse, the impedymen-
tes and inconueniency, that came
of such wedlocke, seig that they
mighte not frelye attende, vnto
the obseruacions of the christen
farthe. In the whyche place he
recyteth the chiefe studies and
offices, of our religyon, whiche
wer vsed in those daies. That is
to say, of standing, of fasting, of
processyon (whyche represented
the people of the Jewes, that
went fourthe of Ierusalem, for
to mete Chryste: And also the A-
postles, goinge oute, vnto the
Mounte, when chryste ascended
into heauen) Of the bysytting of
the byethene (that was of the
christen, when they were sycke,
and diseased) of the watchinge
in the nyght at Easter: whyche
Saint Ierome thoughte ther-
fore to be celebrat and done, be-
cause

cause it is the tradidion of the
Jewes, that Chryste shal come
at mydnyghte, like as it was, in
the tyme of the Egyptians be-
fore. Wherefore I thynke (sayth
he) y^e the Apostles tradidion did
then stil remayne, that on Easter
even, the people mighte not goo
awaye, tyll halfe the nyght were
past, but shoulde tarye waigh-
tyng for the comyng of Christ,
that then, when that tyme was
passed, they myghte al of them,
with the more securite, & with-
out feare, kepe that feast holp.
Tertulian makyth also mencio,
of the lordes feast, or supper, of
the bysytynge of men in prison, of
the kyssing of bretherne, that is
chrysten men, of the washynge of
feete, of the impartynge or dea-
lynge of meate and drynke, and
lodginge, of the sygne or token
of the crosse, of y^e prayers made

In the nyght: of the sacrament,
of the lordes bodye and bloude
(whiche was then taken, before
they dyd eat any meate) and
of the holy synginge, of the chris-
ten people then. Laste of all, he
extollerh, that matrymonye, by
the whiche a chrysten manne, is
coupled vnto a chrysten woman,
because that then, one may kepe
thyr chrystianity, when as (that
I maye vse Certulyans owne
wordes) the sycke is freely visy-
ted, the neby susteyned, when a
messe is done without torment,
or feare: the comunion vsed and
frequented, wythout all scrupu-
losytye and doubte (that is to
say, when the husband himself,
bernge also present at the same,
is not afrayde of his wyfe) day-
ly dyligence without any impe-
dyment, no markynge of one,
wyth the sygne of the crosse, by
stealte

ste althe / for a chrysten woman
then, durst not, that her husband
myghte see, crosse her selfe : but
did it secretly no trembling or
fearfull gretynge (for the wyfe in
saluting of a chrysten man, dyd
cause her vnbeleuing husbände,
for to suspecte her of adulterye)
nor yet no domme praysynge of
god . For in the presence of an
heathen man , hys wyfe durste
not openly, or a lowde gyue thā:
kes vnto chryste. Whych thinge
he hym selfe dothe so expound,
when he sayth, afterwarde:

psalmes and holye him:
nes, are songe betwen
them two, and the
one striveth with
the other, who
can sing best
vnto their
God.

FINIS.

The seconde booke, of the blessed martir Tertulian vnto his wyfe.



Of late, my deare
beloued wyfe &
companion in the
lord, as wel as I
coude, I aduer-
tised you, what
lyfe beste becomed: & was moſte
decenre for a godlye woman,
that was loſed by any occaſion,
from Matrimonte. Nowe ha-
uynge regarde vnto the infirmis-
tes of man, beyng moued ther-
unto by the example of certayne
perſons, the which by reaſon of
diuorſement or deathe of their
houſbande, had occaſion geuen
them to lyue chaſte, they not ſt-
ſtandynge, haue not onelye, for-
ſaken

taken the quiett and com-
dite of so great a perfection, but
also in marynge againe, forgote
the disciplyne, and commaunde-
ment of the lawe, which geueth
the wydowes lybertie to marie
agayne, vnto whome they wyl,
onely that it be done, in ylorde.
Therefore I am in greate per-
plexitie and troubled, lest that
I whiche of late exhorted you,
to perceauer and continewe in
the state of wydowheed, as a
womā contented with one hus-
bande. Nowe makynge mencio-
on of mariage, shulde gyue you
occasion to fall from the hygher
perfeccion: But in case ye wyl
consyder your healthe, ye wyl
liue in that state of lyfe, & shalbe
moſte commodiouse, thoughe
ye do it with payne and force.
If the thinge be harde and dyf-
ficile, the more it requireth the

C.iii.

assistaunce

Wed obo
Es can-
not mari
agayne,
except it
be to
suche as
be of the
household
of fayth.

~~saluatioun and wyde bi God,~~
I woulde not haue wrytten, vnto
you of this matter, but that I
fynde myne owne consciēce, and
iudgmēt, careful of your health.
In case the chastitie of the body,
that p̄serueth ȳ state of wydd
dowhed, be so greace a gyfte, ȳ
it maye not be suffred or kepte,
it maye be had excused, thinges
that be harde and vneasye to be
borne, sone opteineth pardoune.
The more fauourable the lawe
of god is to permit marriage
to suche as cannot abstayne, the
more it condemnneth hym, that
maye abstayne, and will not.

This approueth ȳ apostle, whē
he speaketh of wyddowes : I
woulde say the he they shoulde
contynue, in the same estate. I
would they should folow myne
example. And when he licenceth
them to marie in the lord, when
he

he iayeth onely in the Lorde, he
doth not geue counceyl, so to do,
but earnestlye commaundeth
them. Therfore as concernyng
marriage agayne, yf we folowe
not the commaundement, we fal
in daunger of damnacion. For
he that passeth not of holsome
counceyl, wil lyke wyse neglecte,
the commaundement, the one is
a counceyl, and put to the choyse
of man, but to offende in the o-
ther, is contempte, and iniuries
to y lawe. Therfore seyng, that
a certayne woman, forsoke to
mary with one, of the householde
of faith, and ioyned her selfe, to
a gentyl as I haue sene the lyke
done, before by other, I woun-
der they could not aproue their
so doyng, to be lawfull by the
scripture, to excuse their wan-
tonnes, and pryde, and the tras-
gression of suche holy counsellers.

Doc

Doe they thicke they can excuse
 their faulte, by the place of
 Paule: If any broder, haue an
 vnbeleuyng wife, and she is cō-
 tented to dwel with him, let
 him not put her awaye. Lykes
 wyse yf a woman, haue a vnbe-
 leuyng husbande, and he is cō-
 tented to dwel with her, let her
 not put him awaye, for the vn-
 beleuig housbande, is sanctified,
 by the beleuyng wyfe, and the
 vnbeleuig wife is sanctified by
 the beleuig housbande, or else
 were youre children vncleane.
 Paradienature suche as be vn-
 married wyll vnderstande this
 sentence of Paule sympely and
 playnely. They that so interpre-
 tate it do thincke it lawfull, for
 one of the faythe, to mary an in-
 fydele. But god forbyde that a
 man wyllinglye shoulde thus
 deceaue him selfe. For truly it
 is plaine that the scripture spea-

keth of them, that were married
before any of them were called
to the faith, as y^e wordes plain-
ly declare : Yf any beleuynge
broder haue an unbeleuig wife:
he dothe not saye : Yf any bro-
ther be to be married to an unbe-
leuynge wyfe, he meaneth that
the husbände of an unbeleuynge
woman, nowe beyng in matry-
monie, and conuerted, maye and
oughte to contynue, with hys
wyfe, that is to saye, for because
the housbände, that is conuer-
ted to the fayth, shal not thinke
it lawfull to departe any maner
of wayes from her, as from a
womā of a straunge faith, in so
moche that his reason is thus:
God hath called vs in peace,
and it maye be, that the unbele-
uynge woman maye be conuer-
ted, of the faithfull housbände
by the conuersacion of matry-
monye . This lytle sentence

By cal-
linge. S.
Paule
mether
here no
doubt, &
state of
condicio.
of liuig,
whiche
God by
his proui-
dence
hath or-
dened eue-
ry man &
woman
to walke
in, after
his wor-
de or com-
maunde-
ment. &c

and proposition declarythe it so
to be vnderstande. for every mā
saythe Paule, as he is called, of
the lord, in the same let hym, as
byde, I suppose, suche as be
called be vnbeleued & not faith-
ful. for yf he had meant of such,
as were in the faythe of Christe
before matrimonye, he would
absolutelye haue permitted, one
of the houtholde of faith to haue
maryed with the heathen, and yf
he had permytted y, he woulde
neuer haue added so diuerse and
contrarye a sentēce to his owne
permissiō. Saing: the housband
beyng deade, the wyfe is at ly-
bertie, to marye to whō she wil,
onely in the lord. There is no-
thing here to be entreated vpon
agayne: for, asmuche as was
expedyēt to be spoken of, Christ
hath declared it, lest anye man
shoud mysse take this sentence
the

he may mary to whom he will,
he added, onely in the lorde, that
is to say in the name of the lorde,
whiche is no Doubte to a man
of the householde of faith. Christ
oure holye sauoure therfore,
whiche woulde haue widowes
to lyue chastely in therr wydo-
wed, who dothe exhorte vs to
his example, hath prescribed
none other lycence to marye a-
gayne, sauing onely to suche as
be of the congregacion of faith,
to this rule & pzecept, he hath
* added the great waight of his
awe: by the whiche wayes and
meanes, thou mayste declare
this sayinge, and it is of greate
waighte. for now he chargeth,
then he speketh faire, now he
geueth commaundemente, then
he exhorteeth, now he prayeth, &c.
another tyme he threatneth.

Bounde
al þe wyll
mary a-
gayne:
onelye
sayth he
in þe lorde
he hath.

This sentence is often tymes
repeted,

repeted and approued, bryfe &
thorow, not withstandynge verie
plenteuous and copious. This
is the condicion of the scripture:
Continuallly obserue it my god-
ly wife: In these mariages, that
the apostle forbiddeth men to
entre and ioyn the selfes, who
can perceaue how many perils,
and ieopardies of faith there be.
The firste is to beware, lest the
fleshe of a chrysten woman, be
defyled by the comyrion of ges-
tylite. Some man would moue
this question: Then what dy-
uersite, is there betwene hym
is called by the lord in marry-
monye beyng a gentyl, and him
that is one of the household of
faythe befoze his marriage, that
bothe they shoulde not a lyke a
boyde, the defyllynge of their
fleshe. The one beyng an infy-
dele, is contrayned to leaue his
matrimonte

matrimonye with the chylren,
the other is suffered to conue-
nue in matrimonie. Yf then we
be defiled, by marryng, one that
is not of the housholde of fayth,
maye not the one be sepe-
rated, as well as the other is not
suffered, to be iorned. I aun-
swer, yf y^e spirite of God, would
so gyue chastite, better it were
befoze all other thinges, a man
not to couple hym selfe in matris-
monie, then afterwarde utterly
to bryake, & dyssoleue matrimo-
nie: for the lord forbiddeth
any deuorce to be made, excepte
it be for fornication. As for chas-
tite the lord alwayes commen-
deth, the one by the lawe is com-
maunded to hym with his wife,
the other, hath no lycence to mar-
rye. Therfore accoordinge to the
scripture, they that in matry-
monye be called of god, shall so
continue,

continue, and yet not thereby de:
filed, yea y other partie, is ra:
ther thereby sanctified: with out
doubte suche as be of the hous
holde of faythe, before they mar
rie, yf they couple the selues w
suche, as be not of their religio,
they cannot sanctifye that mar
trimony. For that appertaineth
onely to the grace of god, to sanc
tifye that it fyndeth, then yf it
cannot be sanctified, it is un
cleane, and that that is unclean
hath no parte with that that is
holye, but rather with the same
fylthynes to defyle and destroye
it. These be thre thinges: fayth
ful persons to marie with them,
that be not of the household of
fayth, they be to be condemned
of fornication, and to be exco
municated from the company &
fellowshyp, of the christiane co
gregacion, by the auctoritie of
the

the apollis saying. And yet
a person care not, and yet shall
we bring the tables of this ma-
trimonye, before the iudgement
seate of the lord. And shall we
saye that this matrimonie, is to
be allowed, which god cōdemp-
neth: is it not adultery that is
forbydden: is not the mariage
with one that is not of the hou-
sholde of faythe, vncleane: He
doth lesse violate y^e tēple of god,
& doth lesse iniuries to y^e mēbre
of Christ, that accompeneth him
selfe wth an harlot: For I knowe,
we be not at our owne lybertie,
but redeemed, and that with the
raūsom of Christes bludde. Do-
inge therfore iniuries to oure
fleshe, we do hurte him. Then
what meaneth he that sayeth, it
is synne in dede, to mary wth a
straunger, but it is but a lytel
p^rettye synne. Where as yf I

D. i.

shoulde

shoulde let alyue the iniuries of
the fleshe, that appertayneth to
the Lorde, every transgression
that is voluntarie, is greate in
the syghte of the lord. The more
power was geuen to ouercome,
the more is the default wor-
thy to be condemned of concu-
sary, and pryde. Let vs reherse
the other perilles and daungers
of the faith, whiche the apostle
sawe before, whiche are not o-
nely tronbelous to y^e bodye, but
also to the spirite, who doothe
doute, but that faythe is daylye
put out of remembraunce, by ke-
pyng of familiarite with infy-
deles. Euel cōmunicacion, cor-
rupteth good maners, howe
much more cōtinual felowship,
and dailye familiarite. Euerie
faythfull woman oughte to be
the seruaunte of god: And howe
can she serue two maysters, her
lord God, and her housbande,
beinge

The med
uentency
that com
meth, of
an un-
faithfull
or vnmet
marriage

beynge none of the houtholde of
faythe. She that wil please her
housebande beynge a gentyle,
muste fashion her selfe, after the
maner of the gentilles, tenderig
vnto him vncristian reuerence
and seruite, in beaultie, tricke ap-
parel, worldlye nysenes, deshoo-
nest inuiseemēt: yea i such estate,
þ very secrete of matrimonie
be vn honest, and the vse of bene-
uolence of the sayde persones,
is not practised, as it is among
godlye persones, reuerent-
lye, soberlye, and modestlye, as
þ necessities of nature requirerh
and as persons alwayes present
before the syghte of God. But
let the woman marcke or loke,
howe the husbände doothe hys
deute to god: Truly she her
selfe cannot lyue in a vertuose
trade of lpyunge, that marieth
with him that is not of the house

shoulde of fayth, beynge the ser-
uaunte of the dyuell his lord, to
let the godlye mynde and studie
of the faithfull. So that yf the
Christian congregacion, shoulde
assemble together, her husbände
woulde appoynte to bathe. If
she shoulde go oute of her doore
to do any busynes for the chry-
sten, she shoulde that daye haue
mooste busynes of her hande: yf
she woulde faste, the same daye,
woulde her housbände prepare
a feste. For what unfaithfull
woulde suffer his wyfe, for the
loue of þe poore, to visite streete
by streete the cotayges of her
poore neyghbours: what un-
faithfull woulde suffre his wyfe
to ryse from him to go vnto the
conuent bled in the nyghte: And
what infidele without talousye
woulde suffre his wyfe to vse
the lordes feast (whiche he spe-
keth

keeth euell of. Without suspencion
who woulde suffer his wyfe to
creape in o þ prison, to the mar-
tyres of Christ and there to kysse
their featters, and now and then
to receaue a brother, with the
kysse of praece, and to prepare, &
brynge them water for their fete.
To be carefull and solycytouse
what they shall eate. And yf any
brother come from a straunge
country, what harbour shall he
fynde, in the house of an vnfaith-
full man? Yf he woulde geue
anye thynge, to the poore, þ gar-
ner and store house is locked vp.
But there be some þ suffereth, &
beareth with oure religion, and
doth not crye oute vpon vs. That
is not withstandynge a faute, þ
þ gentiles, knowe our secretes,
and that we be at their comaun-
demēt, and þ the almesse that we
geue, is of their goodes. Nowe

To wat-
che all
night in
þ solen
feaste of
Easter.
what is
fidell
wold n
fre his
wife, &

the gētil that suffereth his wiſe
ſo to do, is not ignoraunte, that
his wiſe doeth it . Other els yf
ſhe kepeth it cloſe , becauſe ſhe
knoweth he can not away there
withall, it is to be feared leſſe he
ſhoulde knowe it. Nowe foras
muſche as the ſcripture commaũ-
deth , bothe : that we ſhoulde
worke in the lorde , without the
obedience of the infidel, and like
wiſe without oure owne ieo-
perdie and peryl: there is no dif-
ference, in whiche of theſe two
thou offēdeſt, either in that thou
haſt ſubmitted thy ſelfe vnder
his powere, yf he be contented to
ſuffre thy doynges : or els in
that thou haſt brought thy ſelfe,
in ſuche trouble. Caſte not ſaith
Chriſt your precious ſtones be-
fore ſwoyne, leſſe they treade vpon
thē, with their feete , & ſo tourne
backe, and overcome you. Your
precious

preclouse stones, are your bad-
gis of your daylye exercyse, in
godlye lyvinge. The more you
go aboute, to kepe your religion
close, the more you cause, it to be
lytle paste of, and cause the curi-
ouse gentile to be the more ware
of it. Canne ye hyde your godlye
goynge to reste, when ye synge
and marcke, both your bedde, &
your bodye, with the sygne of
the crosse: and when thou doste
but spyt at some vncleane thing,
that he dothe, or whē ye shal ryse
in the nyghte to praye: Your
husbāde will thinke rather these
thiges, to be sozcery and wltche
crafte: Your husbāde may not
knowe, what thing that is, that
ye eate secreatly in the morning,
fastynge, and yf he know it to be
bzeade, he wyl not beleue it to be
as it is, & he that knoweth not
that myserie: can he be satisfied

To be
it is: th
is the C
cramer
of chri-
stes bo
& blou

Of brede
that is of
cōmune
bread: as
though,
he wolde
say thus
will he
not
thinke, &
it is but
bare
breade, &
not an
holy sa-
crament
¶

oz quyet with him teire, with-
oute the suspicion of breade * oz
poyson?

There be some that beareth
with their wyfes in dede, but
they do it of crafte, to deceaue
them, and to begile them, whose
secreates they hyde, vntyl suche
tyme as they maye detect and
dysclose it, to their wyfes daun-
ger and peril, whose substaunce,
and dowerie shall recompence
well ynoughe, their husbandes
silēce, & preserue, the reproche of
their defamaclon, oz els at their
pleasure, they might accuse thē,
to þ higher powers. The which
expervence some haue felte in
dede, by losing of their goodes,
that they had, oz be denyng of
their faith: The hande mayde of
God, dwelleth, where false god-
des be wurshypped, is troubled &
bexed, w supersticious reuerēce
of

of ydones, at such solempne tea-
les, as be appoynted in the be-
gynnyng of the yere, and of the
monethe, to the honour of prin-
ces, or kynges, with the flaires
and odore of franckinsence:
And departeth out of her house,
decked with laure leaues, and
cādellis, as it were out of a new
bodel house, or cominen place of
hozedome, she kepeth companie
with her housbande in such fel-
lowshyppes, and manye tymes,
in cominen tauernes: And manye
tymes she shall mynister to the
wycked, which befoze, was wot
to mynister vnto sayntes, and
yet not hereby so gracyous to
knowe the daunger of her dam-
nacion: She shall wayte vpon
them, of whome she should haue
ben iudge, at whose hande she
muste take breade, and of whose
cuppe she muste drynke: what
godlye

godlye songe maye her husbände
senge to her, or she to her hus-
bände. Tūshe, let hym heare a
tale, of a good supper, of the ta-
uerne, and of the dyuel, or of hel.
What communicatiō is there of
god? What innuocatiō of Chriſt?
there is no nourishment of faith,
but rather mention, howe to de-
stroye the scripture. Where is the
consolacion of the spzyte? Where
is the holy praisynge of god? All
thynges be turned of a nother
sorte, all thynges odiousse, con-
trarye and all thynges damned
and reproued, layde in bayte to
brynge persones, from theyr
soules healthe. These thynges
thoughe they happē to suche to,
as were called to the saythe, in
the state of heathen, or gentyle
marrimony, yet they are excused,
as persones called to the sayth,
in the state of gentyle matrimo-
nye,

nye, and therefore be they com-
 maunded, to contynue, and the
 one is sanctyfied by the other, &
 lyke wyse there is hope of wyne-
 nyng the other partie. If then
 suche a matrimonye, be alowed
 of god: Why hath it no better
 successe? Why is it not defended
 from affliction, from oppression,
 trouble, and defilyng of them
 selves, hauyng some proteccyon
 by the grace of God. For a man
 that happeneth to marye a wo-
 man, whiche hath after their
 mariage, receaued the heauenly
 berte we, so that it semeth, that
 god hath bouchsaue to cal her
 to suche a state, of suche a man:
 I saye, the gentyles are aserde
 to speke so sone yuel of, as of o-
 ther, in so muche, that she is lesse
 looked vpon, and hath her medi-
 tacions in the misteries of God,
 and at lengthe seythe some way
 to worlde,

By defi-
 ling, par-
 aduen-
 ture he
 meaneth
 here, the
 danger
 that mar-
 ried peo-
 ple, more
 then vn-
 married,
 be in: to
 fall from
 godly ex-
 ercyses,
 throug-
 the cares
 of this
 worlde,

from
which p
christen
shoulde
kepe the
selues vn
defiled
Iam. i,

to wyne her husbāde. She
knoweth or perceaueth that her
housbāde waxeth better, and
begynneth to feare God, so that
suche men be the soner wonne,
whiche by the grace of God do
happen vpon suche a make. for a
conclusion, it is an other matter,
to fall in to thynges forbydden
(whiche displease god) willingly,
and of purpose, sythe that euen
as they offēde god, so bring they
them selues, into moche incon-
uenience. This is once as mani-
fest as the sunne, & none but wo-
wers, dothe farne, as though
they fauered the christian fayth.
Yea, and god shall fynde oute
those weinē wel ynoughe, which
do not abhorre suche wowers,
and all because they myghte be
in the moze estimacion, so that
they take them to their housbā-
des, and thereby seclude the sel-
ues

nes, from the christian faythe.
Here haue I reherſed wherfore
ſuche matrimonye can take no
good ſucceſſe: Becauſe it began
of yuel, and is condempned, of
the lord. But yet let vs ſe fur
ther, whether this matrimonye
be lawfull, that declareth vs be
relve to be deſpiſers of goddes
word. Haue not all prudente, &
wiſe lordes or maiſters, alway
es forbydden theyr ſeruauntes,
to mary with ſtraungers, leſte
they ſhould fal into wantonnes,
omyt theyr deuoties, and geue
awaye theyr maſters goodes, to
ſtraungers. More ouer there
was a lawe amongeſt the genti
les, that yf any fre mā, had kept
an other mannes ſeruaunt, after
that he was adimonyſhed, he
ſhoulde therby haue loſte his li
berie, and become a ſeruaunte.
And ſhall worldelye ordinaunces
be

be preferred before the heuenlye
decrees, and lawes of god: so
that the gentyles shoulde lose
their lybertie, for marrying with
a straunger, and oure women
shoulde go, and ioyne the selfes,
with seruañtes of the diuel, and
shal neuer the lesse be accompted
of the householde of saythe: But
nowe some wyl denye, that euer
god taught the any suche wayes
by his apostle: what haue I
more to saye, to open and bitter
the madnes of this cause, but e-
uen that oure saythe is weake
and ready to fall into the concu-
pyscence of worldly lustes or de-
sires, of whiche thinge we haue
experience and fynde it speciallie
trew in ryche and wealthye
personnes: For the rycher and
greater fame that the wyd-
dowe is of, so muche the soner
she desyareth a large house or
place,

place, to lay her * burdēs in: ill. ^{By bur-}
 Des of pleasure, where as her ^{dens, be}
 ambitious pryde maye solace o: ^{under a}
 Delyre it selfe. The congregacy, ^{betw the}
 ons of the fayrfull do synke in ^{tyches &}
 the eyes of suche a woman, it is ^{synke,}
 harde to fynde a riche man in the ^{which bl}
 churche of god, and also suche ^{derer &}
 a one as * lyueth chaste. What ^{camels}
 then shall wyddowes desyre, ^{of this}
 mariage of the dyuel: shall they ^{world, to}
 bestowe their gooddes, to be ^{go the}
 caried in a charret (o: on a good: ^{rowe the}
 lye chayre o: fladde) o: to bye ^{straight}
 straunge mules to carrye they: ^{doe vnto}
 bagage with al: A chrissten man, ^{lyfe,}
 ye beyngc ryche, would not pa: ^{As liueth}
 raduenture, maintaine these thi: ^{chast: af-}
 ges. I beseeche the to calle to thy ^{ter they}
 remembraunce, the women, that ^{haue ben}
 amongst the heathen, suche as ^{once lo-}
 be of noble progenye and ryche ^{sed from}
 withal, do marie them selues to ^{matrimo-}
 verye slaues, and vyle persons, ^{ny I}
 of ^{thine be}
 of ^{menerbe}
 of ^{ac.}

of smalle or no estimation: either
bycause, they wyl satisfye their
carnal pleasure, or elle because
they maye lyue, at their owne li-
bertie: Also many of them wyl
marrye with their owne seruau-
tes, and suche as be set at liber-
tye, yea with suche as be passe-
lesse of, amonged al men, so that
they maye haue suche a one, as
wyl not breake them, of theyr
wyl. Shoulde then a chris-
tian woman beyng ryche, Despise to
marie a christian brother that is
not as ryche as she? Naye, she
shal be the rycher for marriage
of this pooze mā, * a rycher toy-
nter, then the rich man is able
to make her. Well, yf they be of
one condicion and lyke ryche,
concernynge worldlie substaun-
ce, peradventure there is dyf-
ference betwene them in y kyng-
dome of God. Shoulde a chris-
tian

For yf y
kyngdome
of heauē
belonge
vnto the
pore, and
not to y
rich: the
rich wo-
man shal

A man woman doute, inquire and
 delibere, whether that man ^{findeth}
 be poore, to whome god hath ^{poore}
 geuen, the talent of his gospel. ^{et.}
 Howe can I sufficientlie praise,
 and magnifye the felicity of that
 matrimonye, whiche the church
 doth ioyne to gether, confirmed
 by offringe, & Augelles declare
 it to be sealed, and so sygned,
 God the father dothe allowe it:
 And here in the worlde the chil-
 dren cannot lawfullye, and of
 ryghte, marye without the con-
 sente, and good wylls of their
 parentes. O lord howe godlye
 is the matrimonye of thy fayth-
 full, that be of one hope, of one
 desire, & of one learnynge, of one
 religyon: both of them brothers
 and sisters, bothe of them ser-
 uantes of god, both of the one,
 in fleshe and spirite, no dyuersite
 nor dyfference. They praye to-
 gether:

Apocro-
 phe A co-
 uersio of
 his tale
 to god,
 prayng
 & state of
 godli ma-
 trimony.

gether : They be many tymes
myndeful of god, they fast bothe
together, the one leadyng the
other the waie: the one exhorteth
the other . In the temple of god
they be together, the maryage
that they haue take, they obserue
in wealthe and woe, the one hy-
derth nothyng from the other,
the one keperth nothyng cloie
frome the other, the one esches
with not the others companye,
the one is not unkynde to the o-
ther, the sycke is frelye visyted,
and the poore sustayned . Their
almes, is wyllyngly done, their
sacrifices withoute scrupulosy-
te: Theyr dayly affayres is done
withoute lette, they nede not to
crosse them selues by stealth,
noz to be halfe astrayde whē they
do salute a christian person, noz
yet secretlye to praysse god: psal-
mes and holy himnes, oz othe-
res

mes longe betwene them two,
the one contendeth with þ other,
who maye beste synge to theyꝝ
god. Chyste seying and hearing
these thynges reioysethe, vnto
thē he sēdeth his peace. Whether
such two be, there is he, & where
as he is, the deuyl cannot be
These be þ thiges that we may
gather oure of the sayinges of
þ apostle, where he geueth leaue
to marie againe. But thy selfe in
remembraunce of these thynges
yfhede be, and folowe not

the example of other. It

is not lawfull other:

wyse, for þ faithful

to marie. Thous

ghe it were law:

ful yet is it not

expedy:

ente.

(r)

¶ J A I S.

CImprynted at London, by
Richarde Jugge, dwel-
lynge in Paules
churche yarde at
the sygne of
the Wy-
ble.

M. D. L.

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Solum.**



